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THE
FALLOE
King Nabuchad-
nezzer.

Day. 4. 28. 29. 30.

By Henrie Smith.

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Printed by Thomas Scarlet,
1591.



A circular stamp from the British Museum. The outer ring contains the words 'BRITISH MUSEUM' in capital letters. Inside the circle is a detailed illustration of a crown, with a small figure standing behind it. The entire stamp is rendered in a dark, high-contrast style.

Maar dat was niet de enige reden
om de voorstelling te verplaatsen. De
herbouwde kerk was een belangrijke oorzaak
van de vertraging van de voorstelling. De
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van de vertraging van de voorstelling.



Dan.4 28.

28 While the word was in his mouth, a voice came from heaven, saying. O King Nabuchadnezzar, to thee be it spoken, thy kingdome is departed from thee.

29 And they shal draine thee from men and thy dwelling shall be with the beastes of the field, they shall make thee to eate grasse with the Oxen, and seuen times shall passe ouer thee, vntill thou knowest that the most highest God beareth rule ouer the kingdomes of men, and giueth to whomsoeuer he will.

30 The verie same houre was this thing fulfilled upon Nabuchadnezzar, and hee was driven from men, and did eate grasse as the Oxen.

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Oxen, and his body was wet with the
dew of heauen, till his haires were
growne as Eagles fethers, and his
nayles as birdes clawes.



Rom the 26.verse,
to the end of this
chapter, is layde
downe the pride,
fall, and restitucion
of Nabuchadnezzar.

The two first verses are like a ban-
ner of his pride, which shew him
in his ruffeling as it were in the
aire, before he knewe God, or him
selfe. The three next verses are the
discouerie of his shame, which
shew him in his miserie, as it were
groueling on the ground, after God
had coold his courage. The fourc
last verses are the celebration of his
recouerie, which shew him in ho-
lines,

lines as it were rapt into heauen, & singing with the saints for ioy, that God had brought him vnto his knowledge, thogh it were through shame and trouble, and losse of all that he had seuen yecres togither. Of his pride we haue heard alreadie: yet because we are friendes to vices, as we are to men, so long as they prosper and florish, but when they decay and fal, then we thinke away, and are ashamed of them: so it may be, if ye could see pride take a fall, though yee loue her well yet ye would forsake her, like a banquerout, when yee see that she can pleasure you no longer. Therefore ye shall see Nabuchadnezzar vpon his feete againe: before you beheld him vpon his knees, that when ye see what a king he was in his galleries, and after find his ser-

uants in his palace, and his subiects
in his throne, & himself like a beast
in the wildernesse, God may giue
you heartes to thinke a little of this
sinne, what it is which cost so dere,
and is as common now in euerie
house, as it was then in the Kings
court.

After twelve moneths (sayth Daniel) that is, twelve moneths after
G O D had warned this king by
dremes and by Daniel, to repent
his sins, he was strouting in his gal-
leries, and thought what sin i should
bee next, as though hee had neuer
heard of drem or Prophet.

By this computation of sinne,
wherein the moneths are obserued
so exactly, howe long Nabuchad-
nezzar rebelled after hee was war-
ned, Daniel shewes what a recko-
ning God keepes of our moneths,
and

of Nabuchadnezzar.

and weekes and daies, which hee
giues vs to repent, as he did to Na-
buchadnezzar, & what an account
wee shall make of them, as Nabu-
chadnezzar did, though we count
no more of our age then the childe
doth of his youth, & haue done no
more of our taske at twentie then
when we were but ten, nor at thir-
tie then when we were but twenty,
nor at fortie then when wee were
thirtie, yet wee shall giue account of
mo hours in the day of iudgement,
& it shall be heauier to the old than
to the young, to you which haue
the word, then to them which want
it : and there is great odds betweene
Nabuchadnezzar and vs, for hee
which challenged Nabuchadnezz-
zer for twelue moneths since hee
was warned, may challenge vs of
twelue yeres since we wer warned,

and

and yet wee looke not for so great punishment as fel vpō Nabuchadnezzер for twelue moneths. Daniel names three twelue moneths, as though he would speake of a great matter, and shewes how worthie Nabuchadnezzер was to be punished, because he might haue reformed his life since he was warned : for there were twelue moneths betweene his dreams and his banishment. But that yeare wherein hee had so manie warninges and teachinges, was as vaine as the rest, and vainer then the yeares before : for now he should haue bin a mourner like the king of Niniuie, whē Jonas threatened destruction vnto them.

But like a victor of a countrie returned from battell, to solemnize his triumph, first hee decked his pallace as braue as himselfe, and then

then hee walkes his stations in it,
and when he hath set all things be-
fore him, which might make him
forget God , and hoist himselfe
in pride, like a serpent that would
burst vnlesse he discharged some of
his poyson, hee breaketh out and
saith, *Is not this great Babel, which
I haue built by the might of my power,
for the honour of my maiestie?* Wher-
in obserue first what a glorious
opinion this vaine king had of
his vaine buildinges . Secondly,
how that hee names himselfe the
founder of them, as though he had
done all without an helpe. Third-
ly, that in all his workes hee sought
nothing but vain-glorie, as he wit-
nesseth against himselfe , saying :
*which I haue built for the honour of my
maiestie, not for the honor of Gods
maiestie, but for the honour of my
maiestie.*

maiestie. So first that which hee
should haue contemned, as Christ
did the beautie of the temple, hee

Math. 24

² admired it, and nothing seemed
so glorious to him, as that which
made him shamefull to God. Se-
condly, that Citie which was built
by *Semiramis*, he arrogateth to him
selfe, and neuer ioyned the chiese
workemaister with him, but saith
*which I haue built by the might of my
power*, when hee should haue sayd,

Sal. 127.

by the might of Gods power. For
vnlesse God build the house, the

I.
Kin. 4

builders (saith Dauid) buildeth
but in vaine.

10.

Lastly, that which hee should
haue builte for the honour of
God, as the man built a chamber
for the Prophet, he builded for his
own honor, as our *Nabuchadne^z-
Zars* do. Therfore when al his plea-
sures

of Nabuchadnezzar.

sures were prepared like a feast, and he came to sit downe at the banquet, it happened to him as to the churle in the Gospell, after hee had filled his barnes; when hee came to sing in his hart, be merrie my soule, that night his soule was taken from him and the deuills made merrie with it in hell: so hee had feathered his meat, and beganne to crowe vpon his roose, *Is not this great Babel, &c.* As if hee should saie, Now Nabuchadnezzar, make thee merrie, that hour his honour was taken from him, for a voice came downe from heauen like the terrible hand which wrote vpon the wall, when Baltazar sat at his banquet, and dasht his pride vpon such a rock, that within an hour all his pomp and pleasures and treasures, suffered such a shipwracke, that his fall

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that his fall was more admired of all, than his glorie and buildinges were admired of himselfe. Thus all the ioy, and pleasures, and glorie of pride are spoken with a breath, and stopt with another.

You haue heard what the voice spake from earth, now you shall heare what the voicee sounds from heauen. These three verses following declare this Kinges fall, when and how, and from whome it was. *While the wordes were yet, &c.* there is the time. *A voice, &c.* there is the judge. *O king, &c.* there is the arraignment, *Thy kingdome, &c.* there is the iudgement, *He was driven from men, & lined with beasts in the wildernes, till his haires were growen like Eagles feathers.* There is the execution and maner of his punishment. First of time, *While, &c.*

As

of Nabuchadne~~z~~zer.

As Daniel obserued the time
when Nabuchadnezzer sinned, so
he obserueth the time when Na-
buchadnezzer is punished , as if
God had lien in wait to catch him
in his words, & take him at the trip:
euen as hee watched Lots wife,
when shee looked backe, and trans-
formed her into a piller of Salte, so
soone as shee looked behinde. So
now the Lord laie as it were in the
scout, to watch when Nabuchad-
nezzer spake treason, and to appre-
hend him vpon it. O Nabuchadne~~z~~-
zer, thou hast vaunted these twelue
moneths, since I warned thee, and
I made as though I heard not, but
suffered thee to doe and speake thy
pleasure, and vauntest thou still ?
Surely, thou shalt scape me no lon-
ger, I will not heare a worde more
against mine honour: so hee cut
him

Ge.14.3

The Fall

cut him off while the wordes were
in his mouth, and propundeth the
wordes of iudgement against him.
If you marke the time when the
voice spake from heauen, you may
see three wisedomes of God, first
God takes him in his fault, that hee

Kin. 13 might see his fault, as Ieroboam was

4. stroken when hee stroke the Pro-
phet, that he might knowe why he
was stroken. Then he takes him so-
denly, because hee contemneth his
warning, as the fire came vpon So-
dome while they contemned Lots

Gen. 19

24 warning. Thirdly, God takes him
where he is pleasantest, & lustiest, &
safest, in his pallace, which was lyke

Acts. 12.

23. a castle, as hee tooke Herod, when
his gard stod by him, that he might
see that nothing can garde him
from God, but God must garde
him from danger, or else Princes

be

of Nabuchadnezzar.

be not safer than subiects: so thogh a man sin often, and steale his sins as it were without punishment, yet at the last he is took napping while the wickednes is in his hand: as the Iewes were, while the quailes were in their mouthes, and his day is set when he shall pay for al, whether it be after twelue moneths, or twelue yeares, whensoeuer it commeth, it will seeme to soone. Vengeance doth stay till sinne be ripe, & watch the time when they are most occupied: then judgement steps foorth, like the Angell to stoppe Balaam in his way. Because the punishment is more terrible and greeuous when they looke not for it (for the worst that is, will like Balaam to die the death of the righteous) therefore God will crosse them in that: though they prosper alwaies

Num. 11

33

Num. 2:

22

B before

The Full

before, yet their endes shall bee a
kinde of iudgement vpon all theyr
lyfe, and a prophesie of torment,
for all men to see what becomes of
the wicked after death, that they
may feare to bee lyke vnto them.
As when we see some striken dead
while they forsware themselues at
the barre: some fall downe vnder
the table, while they sit swilling at
the wine: some striken dumbe in
the pulpit, while they preache vn-
truths: euen as the Philistines were
slaine while they feasted: and as

Act.12 Herod was shamed while he vaun-
ted: and as Ieroboam was striken
1. Kin while he stroke. What doeth this
13.4 teach vs, but that our sinnes depart
from vs, so soone as they are done,
vnto the iudge, and there they ac-
cuse vs, as Cains murther cried out
against him, so soone as hee flewe
his

his brother, I know thy words, saith Gen. 4
God : hee may saie, I knowe thy Reu. 3
wordes and thy thoughts too. For 15
Iudas coulde not goe so closely a-
bout his trecherie, but that Christ Mat. 26
did knowe when his thought en-
tered into his heart, and hearde
when hee conferred also with the
Scribes, and sawe likewise when
he tooke the bribe, though he kept
a time to punish him, as hee sayth
in the seuen and thirtie Psalme the
second verse : When I see a con-
uenient time, then will I execute
iudgement.

Now the time was come, when
this king should be made an exam-
ple vnto all other kinges after him,
to amend their liues and reforme
their realme. When the Prophet
commeth from God vnto them,
to tell them what they shoulde doo,

B 2 when

when dreme & Daniel had done
what they could: nowe God calles
foorth his iudgementes and bids
them see what they can do, & com-
mands them to chase *Nabuchadne-
zer*, vntil he haue lost his kingdom,
vntill hee be driuen out of his pal-
lace, vntill hee be fled into the wil-
dernes, vntil he be degenerat like a
beast, vntill his subiects & seruants,
and pages, make their sport, & gaze
and wonder at him, like a foole
which goeth vnto the stockes, or a
trespasser, which is gazed at vpon
the pillorie : So this king was de-
based, when God heard him but
vaunt of his buildings.

Therefore let vs take heede, and
be carefull, after what sorte wee
speake, and what wordes slip from
vs, least God take vs in our lies, or
othes, or flanders, or ribauldrie, as
he

of Nabuchadnezzер.

he took Nabuchadnezzер, when his
toong walked without a bitt: for if
he had supposed that God had bin
so neare, and that hee would haue
aunswereſ him as hee did, hee
would haue held his peace, and laid
his hand vpon his mouth, rather
then pay ſo deare for a vaine word,
which did him no good when it
was ſpoken.

The ſecond note is of the iudge.
A voyce came downe from Heauen: the
controuling voice came downe
from heauē. God is moſt offendēd
with our ſinne: for Nabuchadnezzerer
migh haue ſpoken more than this,
before any other man: and no man
could controll him, because he was
a king: and kings delight in greater
vanities than buildings, yet no man
faith, why doest thou ſo: because
Salomon ſayth: *He which repeateſ* Prou. 1

B 3 a matter,

The Fall

a matter separateth the Prince, that is, he which tells Princes their faulte, maketh them his enemies : therefore since Iohn Baptist died, onelie God is lefte to reprove almost all that sinne by authoritie, yet one is in heauen hath an eare & a tongue, and cheeketh the king as boldly as euer the king checketh his subiects.
*When the voice from earth spake vainly, the voice from heauen spake iudgement. Heere is the king of heauen against the king of earth, the voice of God against the voice of man : a diuine wrath, warring with a humane pride : the fire is kindled, woe to the stubble. The Lord of hosts is in arms against the Lord of Babel, and begins to laie hands on him, and to thrust him out of his throane. First hee rattles him like a thunder, *O king Nubuchadnezzar**

chadnezzer, as if he shuld saie. for all thou art a king, thou shalt see whether another be aboue thee. Now garde thy person, now defend thy honor: for he whom thou hast despised, threatneth to take thy kingdome from thee: go now & walke in thy gallery, fetch one turne more before thou be turned out of dore, and walke with the beastes in the forrest. Now hee comes to the arraignment, & cals him to the bar, *O king Nab. to thee be it spoken*: he was neuer called king with lesse reurence, nor had such pay for sinne in all his raigne. God giues him his title, but he tells him his lot, he calles him king, but without a kingdom, as if he said, late king of Babel, hold vp thy hand, here a king is arraigned in his own kingdom, & no euidēce giuen against him, but as though

he had witnessed against himselfe,
as all sinners do, God condemneth
him out of his own mouth, and to
open his eares, hee calleth him by
his owne name, *O king Nabuchad-
nezzar*, as the prisoner is called whē
he holdes vp his hand at the barre.
Then hee pronouncest the iudge-
ment, *To thee be it spoken*, to thee
which aduanceſt thy ſelf like God,
to thee which wouldest not take
heed by the dreame, to thee which
wouldest not be warned by the pro-
phet, to thee which didſt all for
thine own honor. Now hearken to
thy iudgement, *Thy kingdome is de-
parted from thee*, thou ſhalt be driuē
out of thy pallace, they which
ſhoulde honour thee ſhall expulſe
thee, thou ſhalt raigne with the
beaſts in the defart, there ſhalbe thy
dwelling ſeuen yeaſes, go now and
ſtalle

of Nabuchadnezzar.

stalke in the woods, as thou didst in thy pallaces, and when thou art among the lions and wolues, and Beares, looke vnto Babell which thou hast built. Howe doth this speech differ from Nabuchadnez-
zers speeche? his wordes were but words, but Gods wordes were, *He spake*, and it was done. For in the *Gene-*
same houre that which was spoken was done (saith Daniel) and what-
socuer the same voyce threatneth vnto our finnes or vnto the sinner, shall be done at first or at last. To Nabuchadnezzar it was sayd, *Thy kingdome shalbe: aken from thee: to vs* it is said, *Thy life shalbe taken from thee: to him* it was said, *Thou shalt be thrust forth into the desert: to vs* it is said, *Thou shalt be thrown forth into darkenesse: to him* it was said, *Thou shalt be like beastes: to vs* it is said,

saide, Thou shalt be like the damned. Shall not the voice spoken to vs be remembred with God, as well as the threatening menaced to him?

This voyce came from heauen, and therefore it spake home, not like them which glide by the faults of Princes, and whisper behinde their backs, as though they would reproue them if they durst, but for feare least the Prince, or Counsellour, or Judge, or Magistrate, should take it as hee meanes it, and think that he aimes at them, which makes them speake in parables, as though they woulde cast availe ouer their reproofe, and eate their message before they haue spoken it. The holy ghost teacheth vs here to reproue, so that whosoeuer sinneth, may know, that thou speakest to him. Hee which speaketh from

heauen

of Nabuchadnezzar.

heauen (as this voyce did) must speake like Iohn Baptist among the Publicanes and harlottes, and soldiers, as though he went from one to another, and saide, this is spoken to thee, this is spoken to thee, this is spoken to thee. For vnlesse wee come neere this mortall Gods and proude Nabuchadnezzers, as neere as Elias came to Achab, when hee faid, *It is thou that troublest Israel*, they will post it ouer, and thinke that thou speakest not to them, vntill thou speakest plainly, as the voyce spake from heauen, *To thee be it spoken*. And then they will reforme the matter, or else God shewe some iudgement vpon them, as hee did heere vpon this great King Nabuchadnezzar. Nowe the decree goeth foorth, that Nabuchadnezzar shall

i.Kin.

shall be king no more. *Thy kingdom is departed from thee.* This is such a saying, as if Nabuchadne^zzer had thought of it before, hee woulde haue wept when hee vaunted, to thinke that his honour was going from him, when he thought it was comming to him: yet his kingdom was not departed from him, & yet God sayth, *Thy kingdom is departed from thee*, because thy decree was past, which shoulde as surely come to passe, as if it were past alreadie, Therefore because we care not so long as the Prophet saith, we shall die, we shall suffer, we shal answer, he leaueth *Shall*, and sayth *Now*, as God sayd to Abimelec: *Thou art a dead man, not thou shalt die, but thou art dead*, which roused him more, then if hee had threatned him an hundred deaths, because he thought that

ene. 20 3.

of Nabuchadnezzar.

that he should die presently: so the holy Ghost is forced as it were to excede, and speake more than we thinke hee shoulde speake, for the hardnes of our hearts, which heare like stones, and go like snails. If we haue but a weeke to repent, we will defer it to the last day, that we may sinne all the rest.

Therefore it was meete to say,
Thy kingdome is departed from thee.
That seeing his iudgement should not stay, hee shoulde not stay his re-pentance. If this voice had saide,
Thy Babell shall sinck, as Nemrods Babel did, it seemeth hee woulde haue thought his honour buried, but when he was stript, not only of his pallace, but also of his kingdome, what heauy newes was this vnto him, which thought himselfe equal with God, and now may not be

be a king. But when hee was thrust
among beasts to eat grasse with ox-
en, what a downfull was this to be
brought vnder all his subiectes,
which spake euен nowe as though
there none but he: and now his ser-
uauntes seruant would not be like
vnto him: So the king of kings wil
be honoured of kinges, as they are
of their subiects, or els he wil tread
vpon their crownes, and they shall
heare the same at last, *Thy kingdome*
shall depart from thee. Now follow-
eth the execution of this iudge-
ment, for Daniel saith, *The same*
houre all this was fulfilled. So he shew-
eth the order of it: as a prisoner is
brought to the barre, and lead to
gybbet, so this king was drawne
from his throne, and turned into
the wildernesse, where hee abode
among wilde beastes so long, *Till*
his

of Nabuchadnezzer.

his haires were growne like Eagles feathers, and his nayles like Birdes clawes.

When God began, hee made haste, it was long before hee spoke, but when hee spoke, hee did it, and effected in an houre all that the dreame, and the Prophet had foretold. Then was fulfilled, *The pride of man shall bring him low* : Euen in that houre that Nabuchadnezzer aduanced himselfe more then before, in the same houre hee was brought vnder al his subiects, al his seruantes and pages : so hee which setteth vp can pull down, hee which gaue can take, hee which made can destroy.

Therefore let no man vaunt though he were a king of his house or land, or farme or children, but knowe that he shoulde haue nothing,

thing, if God did not regarde him more than other: and thinke when thou doest reade this storie, whether thou be not as proude of thy welth, as Nabuchad. was of his pal-lace: whether thou be not as proud of thy children, as Nabuchadnez-zer was of his kingdome : whether thou bee not as proude of thy parentage, as Nabuchadnezzer was of his honour : whether thou be not so proud of thy learning, as *Nabuchadnezzer* was of his traine. If thou be not so proud, then God doth say no more, *O king, to thee be it spoke*, O subiect to thee be it spo-ken, *these blessings shall be taken from thee*, For, hath God taken no mans kingdome from him but Nabu-chadnezzers? Hath hee taken no mans office from him but Iudas: hath he taken no mans riches from him

of Nabuchadne^zzer.

him but Iobs: how did Antiochus
and Julian, and Herod, and Saul,
and Athalia, and Iezabel, and Ri-
chard the third goe from theyr
thrones, as if God had pulled them
out by the eares: he had no respect
vnto their persons, but vsed them
like beasts, as hee did Nabuchad-
nezzar, & fulfilled his threatening.
The candle of the wicked shall be
put out. Therefore as Christ saith
vnto them which turne backe, Re-
member Lot's wife: so I say to them
which beare high minds, & proud
lookes, and stout wordes, remem-
ber king Nabuchadnezzar, howe
God resisteth the proud. Now if
anie man long to be resolued, how
this king was changed to a beast,
he must not imagine anie strange
metamorphosis, or popish tran-
substantiation, as though his shape

ad.

C

were

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were altered, or his manhoode remoued, or that he put on hornes & hoofe, as the Poets faine of Acteon, for the voice doth not saie that he should become a beast, but that he should dwell with the beastes. Daniel doth not saie that his head or arms, or legs were transformed, but that the haire of his head & the nailes of his fingers did grow lyke Eagles feathers, & like birds claws, as euerie mans haire and nayls will if he do not pare them. Lastly, Nabuchadnezzer sayth not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare that he was not changed in bodie, but in minde: not in shape, but in qualitie. A sauage minde came on

Genes. 4 12 him, like that which droue Caine
12 from the companie of men, and he

of Nabuchadne~~z~~zer.

became like a Satire or wild man, which differeth not from a beast but in shape: though hee was not tourned to a beast, yet this was a strange alteration, to bee so changed in an houre, that his nobles abhorred him, his subiects despised him, his seruants forsooke him, none woulde companie with him but the beasts. Consider this all that aduaunce themselues agaynst God and despise his word, as Nabuchadnezzer did. Take warning by a king, which euen now walkēd in his galleries, and his nobles serued him in his pallace, with all dishes that the aire, or sea, or lande could affoord: now he is turned to grafe and feede like an oxe with the beasts in the wildernesse. This was to shew that God maketh no more account of the wicked then

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of beastes, and therefore the holiest
Ghost calleth them often by the
name of beasts : shewing how that
sinne and pleasure make men lyke
beasts, whē they haue abused their
wits often, and peruerterd their rea-
son, at last God taketh their vnder-
standing from them, and they be-
come like beastes, loathsome to
themselues and others: many such
beasts we haue stil like Nabuchad-
nezzar, who were fitter to liue in
the desart among lions, wher they
might not annoy others, then in
townes amongst men, where they
infect more then the plague. Thus
if you haue not considered the
beastlines of sin, looke vpon Na-

Genef. 4 buchadnezzar, like a beast. If you
12 would see the guilt of it, looke vp-
i. Sa. 16. pon wandering Cain, If thou wol-
14 dest see the frensie of it, looke vpon
frantike

of Nabuchadne~~z~~zer.

frantike Saul. If thou wouldest see
the feare of it, loke vpon trembling Dan. 5.
Baltazar. If thou wilt see the shame
of it, looke vpon Haman hanging Hester.
vpon his owne gallowes. If thou
wilt see the end of it, looke vpon
the glutt on frying in hell. These Luke. 1
are the pictures of sin, which God
hath set for a terror before vs : like
the piller of salte, or Achans sepul- Gene. 1
chre to speake to vs. Take heed by
those, when I haue warned you, as 2
I warned them, I will punish you, Iosua. 2
as I punished them.

This is the Epitaph, as it were,
which God ingraueth vpon Na-
buchadnezzers sepulchre.

*Be thou an example to kings and rul-
ers, for all the children of pride to be-
ware how they sette themselues against
him who aduanced them.*

Thus he which sets vp, can pull
downe,

The Fall

down. Did not I send thee dreams to warne thee? Did not I sende a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and wal-
ked in thy galleries, and feasted in thy pallace, and iudged vpon thy throne, and died a king: but now thy kingdome is departed from thee, who woulde bee like Nabu-
chadnezzer, now the king is like a beast? If this heathen was thus challenged for his warning, which had heard but one Prophet, wee may tremble to thinke what wee shall aunswere for our warninges, which haue bin threatned as often as the Israelites, & yet prouoke the Lord whil he serueth vs, like those which curse the sunne while it shi-
neth vpon them.

Thus haue you seene the fall of pride,

of Nabuchadnezzar.

pride. Euen now he said, *Is not this great Babel?* Now he may saie : *Is not this vnhappie Babel?* euē now he sayde, *Which I haue built by the might of my power:* and now he may saie, *which I haue built by the vanitie of my pride :* euē now hee said, *for the honor of my maiestie:* now he may saie, , for the ruine of my kingdome : yet after this he rose againe, and came to himselfe, and receiued his kingdome, and hono-red him which punished him so : but the time will preuent mee to speake of his restitution, ther-fore here I end.

FINIS.

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